

SILENT MEETING. <sup>12</sup>

A  
Wonder to the World;

Y E T

Practised by the APOSTLES,

And Owned

By the PEOPLE of GOD, scornfully called

QUAKERS.

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L O N D O N :

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# SILENT MEETING.

A Wonder to the world, yet practised by the *Apostles*,  
and owned by the *People of God*, scornfully called

## Q U A K E R S



Reader,

**H**aving formerly passed through a twofold Ministry;  
*First*, As a Gifted man in the Nationall. *Secondly*,  
as a Baptist: and now brought to wait on God in  
silence, it is a wonder to many; upon which the  
Lord hath led me forth to publish this Paper, and make it a Free  
Gift unto Those who desire some satisfaction concerning **SILENT  
MEETING**; in which I wait on God for a Purer Ministry, if  
he please to bring me unto it, or if I fall short, (like *Moses* to die  
on Mount *Nebo*) and only see it afar off, his blessed will be  
done. Deut. 32.  
49.

I preaching first in the Nationall Ministry for hire, selling my  
Sermons at my best Marker, and afterwards being took off from  
that merchandizing, becoming a Baptist, and preaching freely  
without selling, did now think my spiritual condition to be very  
good; but the Eternall God, who empties from vessel to vessel,  
to take away all the carnall tast, did not suffer me many years in  
this estate; who by a further discovery of himself, brought me  
back to silence, that I should wait with the despised remnant, called  
*Quakers*. Jer. 48.  
11.

And as one alone from the tumult, or outside of a wood, can  
easiest hear the clamors and outcries within; so I being come forth  
of the Ferns and Forrests of the world unto a holy silence, by  
the

the power of Jesus Christ within me, could the better discern to see and view the various Sects and Forms in their Congregations, how unlike the most part were unto the true Spouse of Christ; which with a heavy burthen on my spirit, I beheld their Parochial

**Dan. 2.** Assemblies to appear something like *Nebuchadnezzars* Image in the Golden head; but upon a through observation in the life, fruits, and conversation, as the Iron and clay; barren, fruitlesse, and empty, having the Imitations and Forms of Godlinesse, but denying the power of Christ, in leading forth the Creature.

**Lu. 15. 17** When thus, like the returning Prodigall, I came to look on my self within, I saw how I had fed on husks; but God ( my Father ) had bread enough: And although, Arts, Sciences, Teaching for hire, getting of money, with such carnall delights, quieted flesh a while, as a Rattle or Pipe doth a Childe for a time without the breast: Yet now that immortal part seeing its emptinesse, and coming to the true hunger and thirst after righteousness, nothing but an Eternal God would satisfie, to give that bread, flesh, and drink of life, whereby a poor soul may grow in Grace, and in the knowledg of God; but those that live and depend only upon outward Forms, and visible things, the same deceive thousands, who thereby fall short of what they imagine.

**John 6.**  
**51. 53.**

I now see that he is no true Minister of Jesus Christ, but who is led forth by his Spirit, and such we rejoyce to hear declaring the things of God: otherwise upon meeting we sit silent in the tongue, yet having a heart full of praises, where we worship God in Spirit and Truth, who makes our bodies temples for the same Spirit: not speaking by hear-say, and humane Arts, but lay all that down; when earthy thoughts, earthy words, and earthy works are all laid aside, and the temple within us is ready, the light of Christ shining in it; and the Lord with a further manifestation of his love enters it by his eternal power; whereupon we can truly say, that the Lords presence is amongst us, feeding of his Flock, and making us feel the power of an endless life.

**Joh. 4. 24**  
**2 Cor. 5.**  
**16.**

As one must come forth of the house which intends to see it round

round about, so we in obedience to God being seperate and come forth from the world, can the better see how the major part of people come to their worship, as to a Market, dressed up in their fashions, with their tongues in carnal discourse, both going thither, and returning back; the eye gazing upon vanity and filth; the ear ready to receive such stuff as defies; and the heart as an anvil to forge within; whereby they come, not enquiring, like the Spouse of Christ, *Cant. 1. 7.* or as a people to do the work of God; as a true Wife to rejoyce in her Husband; but as an Harlot, that wantons and sports her self: yea, if they stay a while for their coming together, what scoffing, playing, quarreling, carnal talk, unseemly behaviour, and sinfull actions are taken up amongst them, wofull experience can testifie?

And among such people I poor wretch did once spend some time, selling them words which they paid for, but did not keep them; using pleasing expressions, and speaking by hear-say (as others did) and not upon experience from Christ within me, but by imitation, as Players on a stage, assume the names, and act the persons of Princes, Nobles, &c. but being come off, and unmasked, they are no such men: yea, I was perswaded then, that flesh must sin, and have its lusts fulfilled, while I was in the body, not seeing that all filthinesse of flesh and spirit must be cleansed, or else Holinesse cannot be perfected, in the fear of God; and with comfort I write this Truth, That I have found and felt more of the Lords presence in one Silent Meeting, then I have done in a hundred Sermons preached by me in times past, and though then I did deliver them with much zeal: But this is,

A WONDER TO THE WORLD, who have given their money for *that which is not bread*; buying the Letter of their Priests that chide them for sinning, yet say, they must continue sinners while they are in this body, telling the people that God must do all for them, and in them, yet bid the same people to get Faith get Repentance, &c. so that the new Creation, in making a New Creature, is a Mystery unto them that are thus ignorant, which affirm, that people must live in sin untill they die; as if God had laid a necessity upon the creature

to offend him; therefore they own no Light within, nor power  
 2 Cor. 10. of Christ within, whereby to bring each thought in obedience, but  
 5, rather like the *Athenians*, they mock at what they understand  
 not, *Acts* 17. 18.

Take heed therefore, both you that sell Scripture Letter for  
 money, and you Hearers which think you buy it; for thus  
*Simon* the Sorcerer thought with his money to purchase the Gift  
 of God, but his deceit deceived himself, and he went without it,  
*Acts* 8. 20. And do not think, that speaking, hearing, and reading  
 2 Tim. 3. the Scriptures, sufficeth to make you wise unto Salvation; but  
 15. consider how it must be *by faith in Christ Jesus*: so except Christ  
 in Spirit be within to work Faith and Obedience, the seeing,  
 hearing, or reading the Letter avails little without us: for the  
 Letter of former Scriptures, the Scribes, Pharisees, and persecuting  
 Priests had, who crucified Christ; as many now have the Letter  
 also, yet to little purpose, whilest they seek to destroy the works of  
 the Spirit: Nor doth Christ say, that there is Eternal Life in the  
 Joh. 5. 39 Scriptures, but reproveth the Jews, who thought so, yet would not  
 own him who was the substance of all.

Look therefore, by the Light of Christ within you, unto whom  
 ye yield your selves in your members to obey, as eyes to see, ears  
 to hear, tongues to speak, hearts to think, &c. for therein you are  
 Rom. 6. servants, whether in power for doing good, or under the Devils  
 13, 16. power by living in sin: and whether you live after the flesh in the  
 Devils power, or after the spirit in Gods power, may be easily  
 known by the mind within of each man and woman: for upon  
 what the mind is carryed with most eagerneſſe, joy and delight, in  
 earthly things, or upon heavenly things, in that estate you are at  
 present, of flesh, or Spirit, either for Heaven, or Hell, *Rom.* 8. 5, 6,  
 7. Yet I advise you not to take up this or that outward Form,  
 but to seek for that Pearl, and sell (or part with) all earthly  
 affections to buy or obtain it, *Matth.* 13. 45. even that Kingdom  
 of God to be within your selves, which is in the Sanctified Ones:  
 Luk. 17. for God manifesteth himself in the Creature, making his people  
 21. *Partakers of the divine nature*, 2 *Pet.* 1. 4. causing things invisible  
 to be understood, even his Eternal Power, &c. So that he  
 leaves man without excuse, *Rom.* 1. 20. And for that Spirit  
 which

which leads into these Truths we silently wait : And this was,

Practised by the Apostles, who had from Christ two distinct Commissions for going forth to preach : The First, From Christ in the flesh, before his death, *Luke 9. 1, 10.* which lasted but a time ; for although they could cast forth Devils, whilst it held, yet being ended, they could not do it, *Luke 9. 40.* and in this they went only to the Jews. Their Second Commission was to all Nations, *Matth. 28. 19.* both to Jews and Gentiles ; given them by a risen Christ, and confirmed by the Holy Ghost, or Christ in Spirit, about Fifty dayes after, *Act. 2. 1.* during which time, although they prayed, yet they did not go forth to preach unto the people, until they had that Spirit which they were commanded to wait for, as the Seal of their Commission, *Act. 1. 4.* So they were silent, as unto Preaching, wherein they waited for that which should lead them into all Truth, *John 16. 13.* Whence note, It was not the Letter, or Christ in the flesh, that Jesus said should do it, but him in Spirit, who promised his Disciples to come again unto them, *John 14. 28.* *John 16. 22.* and although he came again to them after he was risen from the dead ; yet in the severall Promises, we may see how it was the Holy Ghost, or Christ in Spirit should lead them into all Truth, and bring all things to remembrance ; and make them able Ministers of the Spirit, *John 14. 26.* *2 Cor. 3. 6.* And such the Holy Ghost teacheth *Luke 12. 12.* yea, it is said, The Holy Ghost speaketh, *Mark 13. 11.* And the Spirit speaketh in them, *Matth. 10. 20.* And what injuries are done to them is taken to himself, *Matth. 25. 41.*

Thus being at Jerusalem, all in one place, with one accord, ( as they were commanded to wait ) *Acts 1. 4.* *Acts 2. 1.* in that Silent Meeting they received what they had waited for, which made them able Ministers of the Gospel : And then Peter began to speak, *Verse 14.* This being the order of their second Commission, and is to hold unto all that look for Christs spiritual coming into their flesh, to make them able Gospel-Teachers, and their bodies a habitation and temple for the same Spirit, *1 Cor. 6. 19.* *Ephes. 2. 22.* Therefore it is not Christs spiritual coming,

coming in another Saints flesh, which I feel, that gives me comfort; but when the same Holy Ghost, even Christ in spirit dwelleth in my body, I then can witness it, by his eternal power within, who is my Light and my Saviour: But this is a strong Lesson to the World, who cannot receive or know this Spirit promised to be in the Saints, *John 14.17*. Yet this remember, that who hath not Christ in him, he is a Reprobate: Which Scripture Truths, and Gospel practise is,

2 Cor.  
13.5.

Owned by the People of God, scornfully called QUAKERS: Eccles. 2. who coming like *Solomon* unto self Experience, in seeing all our joyes, pleasures, profits, or other things delightfull to the flesh, to be but vanity and vexation, we become silent thereunto, not answering, to obey the lulls of the carnall minde, but as dead to the world, that we may live unto God: even then, humane prudence in things of the Lord is laid in silence, and fleshly glory is emptyed forth; leaving off to love the world, or the things of the world, as formerly; being as the great dung-hill for the true Convert to keep under his feet, and not magnified in his heart; knowing that every work and secret thing both good and evil, must come to judgment, *Eccles. 12.14*.

1 John  
2.15.

In which Holy Silence although the tongue speaks not, yet the Spirit helpeth, *Rom. 8.26*. which the Heart-Searcher beholdeth: the body in Silent Meetings resting from labour (which is all the rest in a carnall mans worship) but we go further, with a heart striving to rest from sinfull Imaginations, and entering upon a true rest in God, of which we feel, see, and taste, in its beginnings, as an earnest of our blessed Inheritance; desiring Christ may take the whole Dominion in us, to deliver from that bondage of corruption, by redeeming the the body from the same, which in part is begun, and shall be finished when Christ is formed, *Gal. 4.19*. and the strongest takes the whole possession; but a time we must wait for this, as at *Bethsaida's* Pool, untill the Lord by his healing water cures his poor wounded Creatures.

Rom. 8.  
23.

In consideration of such a spiritual Ministry, note Three Things:

1. The work of *Moses*.
2. Of Christ in Flesh.
3. Of Christ in Spirit,

First,



First, *Moses* believed and obeyed, seeing things afar off, yet drank of the spiritual Rock that followed : but his work was not to hold unto the end in a Levitical Ministry, and paying of Tithes, with material Temple-worship, &c. For he shews how the Lord would raise him *another Prophet* to be heard, and who would not hearken to that Prophet ( Christ Jesus ) in all things, the Lord would punish; of whom *Peter* and *Stephen* spake the same, *Acts* 3. 22. *Acts* 7. 38. Deut. 18. 15, 19.

Secondly, Note Christs work in the flesh, who had a glory with God before the world was, *John* 17. 5. but now assumed a body to satisfy for sinners, and preached in that body, to be the Light, for enlightening the world, to make them Saints, not as if they were such, but that they might be so : shewing how his true Disciples and Followers should forsake all to embrace him; and they beleived he was the Son of God : Yet then, (he being with them in his flesh) they were ignorant of many things; as the Rising from the dead, *Mark* 9. 10. and understanding of the Scriptures, *Luke* 24. 45. and of Christs Kingdom, thinking it should be temporall, in Israel, *Acts* 1. 6. and of his Sufferings, before he entred into his glory, after his fleshly manifestation, *Luke* 24. 21, 26. Yea, *John Baptist* testified of Christ, yet afterwards sent to know if it was he, *Matth.* 11. 3. Neither doth Christ say, that then in flesh he told his Disciples all things, or lead them into all things; but left that work unto his coming in spirit, *John* 16. 13. *John* 14. 16, 26. *John* 15. 26. For, although in himself he had the Spirits fullnesse, yet to believers it should not come untill he was gone away in flesh; the vessel of his body being broken, and the Unction thereof, to fill many therewith : where Note, As *Moses* Ministry was now at an end, so also Christ in flesh should depart, and Christ in spirit would come, to set up a Ministry, and abide with Believers for ever, *John* 14. 16. *Heb.* 13. 8. John 16. 17.

Thirdly, Consider Christs work in spirit, which is to abide for ever; But at this the Jews stumbled, thinking it was in flesh he should continue alwayes, and so they looked for a temporal Kingdome, and outward glory, as many aim at in these dayes : whereas his Kingdome is not of this world, *John* 18. 36. neither John 12. 34.

Gal. 1. 16.  
Acts 2.

Luk. 10. 2

are his Ministers of the Letter, but of the Spirit, 2 Cor. 3. 6. called New Testament ( or new Covenant ) Ministers, having that written in their hearts, before promised, Jer. 31. 33. *Isa.* 54. 13. *John* 6. 45. who should not search Authours, Commentaries, and Manuscripts, as a Shop book, for a Sermon, but speak from the power of Christ within, as *Paul* did, and the Apostles did, having the Word in the Mouth, and in the Heart, *Rom.* 10. 8. For the Scriptures must be preached by the same Spirit that gave them forth, and not only by humane Learning, for flesh is not able to comprehend the things of God; and who hath not this spirit is none of his, *Rom.* 8. 9. From whence we may speak boldly, That those which have not this Spirit, to preach from it, and by it, they are none of Christs: and by this Spirit they knew the things of God, who had received it, 1 Cor. 2. 10. 12. and this searcheth the deep things of God: So it is plain, That True Ministers must have Christ in spirit, who speaks in spirit, *Matth.* 10. 20. 40. And who heareth, or dispiseth them, is said to do it unto Christ, *Luke* 10. 16. Therefore we must pray God to send us such, for men cannot do it by calling one another Batchelors, and Masters, and Doctors upon humane Arts and Acts; which is like that of the Jews, *John* 5. 44. wherein one man took honour of another; and take heed, least it be with you as it was with *Jerusalem*, of whom it is not said, ye could not, but ye would not, *Luke* 13. 34. A sad condition.

And now this 22. day of the 7<sup>th</sup> Month, the Word of the Lord came unto me, to warn all you in power; and you Nationall Priests ( or Ministers ) called Bishops, Deans, Doctors, or inferior: and you that are Hearers, Know ye, that the Lord is pleading his own cause, and hath a strong Controversie with you; Therefore take heed what Ministry you plead for; and remember what I answered *William Pryme*; That there is no Gospel Plea for Tithes, nor forced Maintenance, &c. To you, that was: And this is, from the Lords Spirit by me his Messenger.

Now as the Apostles silent Meeting was in expectation of the Spirit before promised; so God ( in Scriptures ) having engaged himself, that in these latter dayes there should be flowings forth thereof,

thereof, we silently wait for it; and whose looks now for this promised Spirit, ( being a frequenter of Silent Meetings ) must in the power of Jesus Christ, sincerely strive to have these Three things in themselves :

1. A *Spiritual Watch*.
2. A *Spiritual Touchstone*.
3. The *Spiritual Scales*.

I say unto all *Watch* : For you know not when the time of Mar. 13. Tryal is, or when the coming of the Spirit shall be ; it being as 37. the Wind, which bloweth where it listeth : For flesh loves to John 3.8. break out, and have its will, and the lusts thereof ; therefore the spiritual Watch must be truly kept within, to see and note what works are in hand, and what words are issuing forth, and what thoughts are in thee : But those which keep not this Watch, do run hastily upon action, and their tongues speak unadvisedly, in hasty Questions and Answers, oftentimes proceeding to Passion, and rage, like short fits of madness, with their hearts wandering out after folly, and carnal objects, by which means many Professors break forth into filth, yet say, They are Souldiers of Christ, but keep not a spiritual Watch under him; so their tongues Psa. 39. 1. are not bridled, nor have they learned to take heed unto their wayes.

Therefore, if thou seekest to reap the pure benefit of Silent Meetings; learn first to come unto a Pure Silence in thine own self, which is to silence all in thee that is evil, by that eternal Power of God; so thy tongue, heart, and hands shall be under the Faithfull Watch, and the Actions without in the body, with thy Actions within of thy mind, as Love, Joy, Desire, &c. will by degrees be all brought into true Obedience: which Watch keeping according to thy measure ( or Talents received ) sin shall not have dominion over thee; but thou wilt grow in Grace, and become a Conquerer in him that hath loved thee: Therefore remember what Christ spake to his Disciples, was also to thee, Mar. 13. 37. and me, *Watch*.

Secondly, When the work, word, or thought, is thus staid  
B 2 by

by the Watch, then bring it to the *Spiritual Touchstone*, for tryal, whether it be good or no; for oftentimes Satan and flesh covers Vices under the names of Vertues, and will either extenuate or lessen a sin, or else flourish it over with some zeal, or pretence of holiness, therefore we must prove and try them in the Light of Christ: which the Apostle sets forth by Examination and proof of a mans own work, 2 Cor. 13. 5. Gal. 6. 4. and thereby is seen what is acceptable to the Lord: For God by his spiritual work cometh into a man, as a Refiner, to purifie; and unto what strength and heat the spiritual fire in thee is come, so is the melting, trying and refining within, upon the proof of thy actions, and taking away of dross and filth: yea note, in words themselves, how sometimes they are too many; sometimes unsound and untrue; sometimes too short, in telling but half a truth, &c. Therefore let them first be tryed by the Spiritual Touchstone, before they proceed out of thy mouth, whether they are pure or impure.

Thirdly, Use the *Spiritual Scales*, to weigh, ponder, or consider all things to be spoken or done, before they passe from thee: For man durst not let so many filthy words drop from his tongue, if first they were weighed or considered within at the heart: Yea and Nay, Yes and No, must be the same as they are spoken, and so speak the same thing intended, and pretended; for otherwise you are Lyars, and Lyars are for the Lake, to be amongst Dogges, and Whoremongers without: yet with many, lying is common, who have not learned to speak the same thing intended; as, if you ask them to eat, to drink, to tarry, &c. they will say No, yet desire them again, and they will accept it; so here they are Lyars: Some in scoffs and mocks, think it is witty to speak a Lye, in a Jest; others being asked the truth of a thing, will sometimes flourish and enlarge it, making the same too much, or too little, as in praising or dispraising, in buying or selling, and account themselves expert dealers, and cunning Chapmen, because they can use their tongues for advantage; whereas they are but Lyars in it; and such know not what a Spiritual Watch meaneth: Therefore know, that in all such estates, ye are quite out of the good old way, or way of truth; and

Eph. 5.

10.

Mal. 3. 3.

Rev. 21.

8.

Rev. 22.

15.

and remember, If any such seem Religious; yet they are not so; seeing their tongues are unbridled, not brought to the truth, *Jam. 1. 26.* and their Religion is vain or empty. Yet because you are such, I do not say, you are damn'd; but declare your being captive in fleshly Babylon, shewing from the Spirit of God, what must be done by you, if ye are saved.

If any are in Christ they are New Creatures; and there is a new Heaven and a new Earth in them: For all their parts, members, faculties, and abilities, are put to a new use; the new heart, and new Spirit is in them, so they speak and act new things from that Law of God written in their inward parts; and such dare not vent their frothy words, as flesh did formerly, but now there is a killing of that; as *Paul* died dayly, so the New Creature dies dayly to sin, he is dead as to act in sin, but lively to Righteousnesse; whereas the Sinner is quick to sin, but dead and dull in the things of God: So thou shalt see the difference of these Two Estates, betwixt Darknesse and Light, when thou comest to use the Spiritual Watch, Spiritual Touchstone, and Spiritual Scales; according to thy measure in the growth of Grace, to know the power of an endless life within thee, working and effecting these things; and then thou mayest say, I now see what pure silence is, yea, then thou shalt benefit by Silent Meetings.

And those that are come to the pure silencing of flesh, to bridle the tongue, to wrestle with the spiritual wickednesse in the high place of the heart, that each thought may be brought into obedience unto Christ, and whatsoever they act, do all to the Glory of God; such can witness the power of Christ in them, and when he please to call them by his Eternal Spirit to go forth as Ministers, they can best declare what God hath revealed unto them: As the Man having the Devils cast forth published in *Decapolis*, how great things Jesus had done for him: Whereas they that preach by hear-say, and humane study, shew, they speak not as the Spirit gives them utterance, but with the tongues of flesh, from carnal Apprehensions: So that, when they preach unto the people, it might be objected; Jesus I know hath the Spirit, and *Paul* I know had it, but who are ye? upon what account

*Jam. 1. 26.*

*1 Cor. 15. 31.*

*Eph. 6. 12*

*2 Cor. 10. 5.*

*1 Cor. 10. 31.*

*1 Cor. 10. 31.*

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*1 Cor. 10. 31.*

account would ye conjure forth sin out of others, who have not the True Spirit your selves ?

Therefore let none assume or own any other Gospel-Ministers, than those called forth by the Spirit of God, as Christ in spirit after his Resurrection, and Ascension, confirmed the same, to lead them into all truth, and bring all things to their remembrance, as able Ministers of the Spirit, and not of the Letter, as  
 2 Cor. 3. 6. Carnal men do, who teach one another Humane Learning, and then sell it for Divinity, forcing many to pay for it at a dear rate, even to spoiling of Goods, Imprisonment, and cruelty.

But some will object, Their Non-Scripture Distinctions of Mediate, and Immediate, Ordinary, and Extraordinary, &c. saying, That although the Apostles were so called of God, yet they ordained others not so called; and so out of their carnall Inventions they undertake to consecrate or make Steeple houses, Masse-houses, High-places, or the Tower-houses to be Churches, and to be Holy-places, and fit men by their Arts and Degrees to preach in such places, &c.

*Ans.* All their pretences can no more make such Places holy, than a Heap of stones, nor add any more vertue thereby into the Pulpit, then into a Tub : For God is worshipped in Spirit and Truth : Nor are true Teachers to deliver any other Doctrine than what the Apostles did : Therefore see what Qualifications they were to have, 1 Tim. 3. 2, &c. Tit. 1. 6, &c. Now it is not flesh and blood that reveals this unto them, nor the Tongues of  
 Gal. 1. 8. John 4. 23, 24. 1 Tim. 1. 3. Matt. 16. 17. Humane Learning which qualifies men thus for the Ministry, but the same Spirit of God : Therefore it is common to see those having much humane Learning to be Great Persecuters, and will not take up the Crosse to follow Christ, and so crosse their own Lusts, Pride, Covetousness, Envy and Filth, but give way unto it, by which means we finde to many cruel Priests ; For there is scarce any Persecution of Saints, but the Priests are chief Actors therein, either by instigating or acting.

Revel. 2. 20. Now consider Friends, it was that charged on *Thyatira*, for suffering *Jezzebell*, who call'd her self a Prophetesse, to teach and seduce the People : So these Nationall Ministers call themselves

Divines,

Divines, and Gospell-Ministers, yet lead the People in Errour; which we now seeing by the Light of Christ, if we do not discover, reprove, and oppose them therein, God will lay the same thing to our charge as he did unto *Thyatira*; For now Jesus Christ will set up his own Ministry: And although he forbade not his Disciples to hear the Scribes and Pharisees, Mar. 23. 3 when the Law-Ministry was not ended; yet now having finished that work in his flesh; his Spirituall Ministry he hath set up to continue unto the end, and no other are we to hear. And this is the Testimony which the Lord hath called me to hold forth, Therefore hearken unto it.

The 23<sup>d</sup> Day  
of the 8<sup>th</sup> Month:  
1660.

*William Britten.*

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T H E E N D.

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1951. 10. 12